THE THEOLOGICAL SEMINARY
PRINCETON, N.J.

PRESIDENT'S ROOM June 10, 1919.

My dear Stewart:-

We had the meeting of the Philadelphian Board in New York last Friday. There was a good attendance and while an under-graduate secretary was selected no one was chosen as the General Secretary of the Society. The main reason for this was that two or three men who had been approached felt that the position was entirely too indefinite and it was the feeling of the Board that before any one should be called to the position there should be a clear understanding with the Trustees as to its responsibilities. A committee was appointed to confer with the Trustees in the hope that some satisfactory conclusion may be reached on the basis of which we will endeavor to secure the right kind of a man for Secretary. I communicated the information you telephoned me to Dr. McDowell and he brought it to the attention of the Board but there was no discussion of names for the reason I have indicated.

I note what you state regarding the position in Lafayette College. Personally, if you will pardon my speaking frankly, I wish that you might spend two or three years in the active work of the pastorate before taking up any kind of specialized work. Should your name ever be considered for any Seminary position the first question a Board of Directors like ours would raise is - has he had any actual experience in the pastorate? Whether you teach in college or in a seminary, the contacts involved in the actual work of the ministry will be of inestimable value. As to the impression you made upon President MacCracken, from what I gathered he had no fear in the direction of your not being sufficiently "grave, sober and wordly wise." His

fear seemed to be that you would identify yourself more intimately with the Faculty and the Faculty point of view than with the students and their point of view, and as he stated, "it is easy to get an additional member of the Faculty; what we want is a man who will live with the students, get their point of view and be a personal friend to each man."

I will keep you advised regarding developments in the Philadelphian Board.

Mrs. Stevenson joins me in affectionate greetings to Anne McGregor, your father and mother and yourself,

Cordially yours,

J. Ross Stevenson

Rev. Stewart M. Robinson,
Philadelphia, Pa.

THE THEOLOGICAL SEMINARY
PRINCETON, N.J.

PRESIDENT'S ROOM

August 29, 1919.

My dear Stewart:-

Your good letter came duly to hand and I was deeply interested in your plans to go to Cleveland. You evidently have a splendid opening there and I am sure that you and Ann McGregor will enjoy the experience and will accomplish great things. Wont you be passing through Princeton before you take up your work? If so, we shall be delighted to see you both. I am here this evening on my way to Pittsburgh where I preach Sunday. The family is still up in the country but we expect to move down about the 15th of September. Mrs. Simpson and her husband have been with us for a good part of the summer and they are conspiring to take one of the twins, Donald, back home with them. He is eager to go and if a passport and passage can be secured he will doubtless spend the winter in Edinburgh.

The prospects for the Seminary seem very good.

With affectionate greetings to both of you in which Mrs. Stevenson would join me if she were here, I am,

Very cordially yours,

J. Ross Stevenson

Rev. Stewart M. Robinson,

Willsboro, N.Y.

THE THEOLOGICAL SEMINARY
PRINCETON, N.J.

PRESIDENT'S ROOM

November 28, 1921.

My dear Stewart:-

It was very thoughtful and considerate of you to send us the program of your installation service and the account given in the daily paper. We have read of the whole delightful affair with great interest and wish to extend our heartiest congratulations and good wishes. You follow in a line of illustrious succession and we predict that the gleaning of the grapes of Ephraim will be better than the vintage of Abiezer. May Heaven's constant benediction crown your service together with ever increasing joy, blessedness and power.

All goes well here in the Seminary. We have a large attendance of students and they are men of fine calibre. The new missionary apartment house is going up rapidly and will be ready for occupancy at the beginning of our next Seminary year.

With affectionate greetings to Mrs. Robinson and yourself in which Mrs. Stevenson joins me, I am,

Very cordially and sincerely yours,

J. Ross Stevenson

The Rev. Stewart M. Robinson,

Lockport, New York.

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

PRESIDENT'S ROOM

April 28, 1927

My dear Courtland:-

Replying to your letter just received, let me say that you are in error in supposing that any plan of mine regarding the two Boards has been under consideration by the Committee of the Assembly. When this Committee had a conference with the Board of Trustees on motion of Judge Fox, it was recommended that the Committee employ someone from New Jersey learned in the law to give an opinion regarding the possibility of administering the work of the Seminary under one Board. I understand that the Committee employed the Hon. Robert McCarter and that his opinion is a most significant one and on the basis of it the Committee will likely report to the Assembly some plan of reorganization.

Regarding the Joint Committee of the two Boards, you are correct in stating that Mr. Synnott was to secure counsel to advise on the legality of the proposed merger. He had an opinion from Judge Dixon which was to the effect that the two Boards could not be merged into a single Board without legislative enactment imperilling special privileges granted by the old charter. Not satisfied with this opinion, it was expected that Mr. Synnott would secure further legal advice. Meanwhile, the Board of Directors placed itself on record as being opposed to any kind of a merger. That is to say, at its meeting on May 10th, 1926, it appointed a committee "with instructions to oppose (that is at the Assembly) any proposed change in the terms of subscription of the professors of our theological seminaries and also any proposal to merge the Board of Directors with the Board of Trustees, and in every way to defend the interests of the Seminary." In the light of this positive action, I as convener of the Joint Committee felt that it was not worth while to have any further conference.

I note that you are calling a meeting of the Directors Committee in Princeton ten a.m. daylight saving time in Alexander Hall. I assume that this is the morning of May the 9th, and that the Committee is to meet alone, although it was appointed simply to confer with a Committee from the Board of Trustees. I shall plan to be present at the meeting.

Cordially and sincerely yours,

J. Ross Stevenson

The Rev. W. Courtland Robinson, D.D.,

Delhi, New York.

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

PRESIDENT'S ROOM

September 30, 1927

My dear Courtland:-

Your cordial letter is most appealing and for many reasons I would be glad to accept your invitation. Nothing delights me more than to get off in the country amid the hills and have converse with people who are free from the pressing exactions of a large city's life.

However, as you have probably learned, we have an exceedingly large attendance of students this year, overcrowding our Seminary halls, and are greatly handicapped by a more or less disabled Faculty. I am doing my best to fill in the breach and if I accept your appointment I shall break two important appointments here at the Seminary. I naturally dislike very much to do this. I am trying to limit now my outside appointments to week-ends when I can more conveniently be away from the Seminary.

I note your assurance that you will not "chide" me, which must mean that you still have in your mind causes for rebuke. I would naturally be interested to know wherein I have offended, especially when I find throughout the Church a feeling that I as President have been "more sinned against than sinning." That is to say, I have not received the support which in any institution a Board is expected to give to the man whom they select as President. However, I am glad to say that I cherish no ill-feeling whatsoever. My only ambition is to serve the highest interests of the Seminary in connection with the advancing interests of the Church and the Kingdom of God.

With all good wishes, I am,

Gratefully and sincerely yours,

J. Ross Stevenson

The Rev. W. Courtland Robinson, D.D.,

Delhi, New York.

The Historical Position *of* Princeton Seminary

By President J. Ross Stevenson, D.D., LL.D.

New York
February, 1928

THIS IS A SUBJECT which claims the consideration of the Presbyterian Church because of the decision of the last Assembly to establish for the Seminary a single board of control, this to take the place of a dual administration by a Board of Directors and a Board of Trustees. Will this proposed change overthrow or imperil the historic position of the Seminary?

The Presbytery of Chester has adopted and sent to all the Presbyteries for their concurrence a Protest "believing that a crisis has arisen in Princeton Theological Seminary and that its historic position is endangered by the proposed changes in the report of the Special Committee to visit Princeton Theological Seminary and adopted by the General Assembly meeting in San Francisco." In order to understand this historic position, it is well to refer to official actions recently taken concerning it.

At a meeting of the Board of Directors held October 13, 1925, reference was made to the historic position of the Seminary. A committee of seven had been appointed to investigate "the internal affairs of the Seminary on the basis of which there had been distrust, dissension, division and distressing publicity." This committee, having conferred with all the members of the Faculty reported as follows:

> "1. Your Committee has found every member of the faculty entirely loyal to the standards of our Church and to the pledge required by the Seminary. There is no room for doubt or criticism as to the faith or teaching of any professor or instructor in the Seminary.
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> "2. Such differences as have arisen are not due to doctrinal discord in the faculty but to the different attitude of the members of the faculty to the discussion of questions which are agitating the whole Christian world and to temporary conditions involving the personal relations of members of the Seminary to the government of our church. If in these matters there is not the same unity that there is in matters of faith and doctrine, the members of the faculty in their conduct and writing are entitled to exercise that liberty of action and of opinion which is fundamental to our faith and form of government and particularly to the *historic* attitude of this Seminary."

At a meeting of the Board of Trustees, June 17, 1927, in response to the official notice of the Assembly's action regarding the appointment of a Committee of Eleven to prepare a Plan for a single board of control, it was resolved

> "That this Board express to the Assembly's Committee its loyalty to the historical theological position of Princeton Theological Seminary in relation to the Standards of the Presbyterian Church, and its desire that nothing shall be done to impair this theological position of Princeton Theological Seminary in the plan of reorganization."

The committee appointed by the General Assembly of 1926, "to make a sympathetic study of conditions affecting the welfare of Princeton Seminary and to cooperate responsively with Seminary leaders in striving to adjust and harmonize differences," in its report to the Assembly in San Francisco deplored the divisions and hostilities whereby the "good name of Princeton is being injured and the effect of the historic testimony of the Seminary to the Reformed Faith in its purity and integrity is being jeopardized."[1]

The allusion of the Special Committee to Princeton's historic testimony to the Reformed Faith would signify a *doctrinal position* which ought not to be jeopardized. That position is simply one of unquestioned loyalty to the Standards of the Presbyterian Church. It is clearly expressed in the following paragraph from the Design of the Seminary:

> "It is to form men for the gospel ministry, who shall truly believe, and cordially love, and therefore endeavor to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety, and gospel order."[2]

It is also embraced in the formula which every professor on being inaugurated shall subscribe:

> "In the presence of God, and of the Directors of this Seminary, I do solemnly and *ex animo* adopt, receive, and subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the United States of America, as the confession of my faith, or as a summary and just exhibition of that system of doctrine and religious belief, which is contained in Holy Scriptures, and therein revealed by God to man for his salvation; and I do solemnly, *ex animo*, profess to receive the Form of Government of said Church, as agreeable to the inspired oracles. And I do solemnly promise and engage not to inculcate, teach, or insinuate anything which shall appear to me to contradict or contravene, either directly or impliedly, anything taught in the said Confession of Faith or Catechisms, nor to oppose any of the fundamental principles of Presbyterian Church Government, while I shall continue a professor in this seminary."[3]

This declaration is, as it always has been, effective in securing a staff of instructors who are loyal to the doctrinal position of the Seminary. The present

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1. General Assembly Minutes, 1927, p. 131.
2. Plan of the Seminary, p. 17.
3. Plan of the Seminary, p. 26.

Board of Directors have placed themselves unanimously on record concerning the present Faculty to this effect: "There is no room for doubt or criticism as to the faith or teaching of any professor or instructor in the Seminary," and that every member of the Faculty has been found "entirely loyal to the standards of our Church and to the pledge required by the Seminary."

The Protest of Chester Presbytery would make the historic position of the Seminary turn on a question of organization. It is the proposed changes in management which endanger, as this Presbytery sees it, the position which Princeton has held through all the past years.

The two *constants* by which the doctrinal position of Princeton has been safeguarded since 1811 have been the General Assembly and certain deeds of gift since 1824 administered by the Board of Trustees.

The terms of *large trust funds* have a direct bearing upon the Seminary's doctrinal testimony. A number of them specify as an unalterable condition to their use that the Seminary shall continue "under the supervision and control of the General Assembly," and that certain doctrines shall continue to be taught, e.g., universal and total depravity, election, atonement, imputation of Adam's sin to all his posterity, the imputation of Christ's righteousness, etc., etc. It is moreover laid upon the Trustees as an obligation to see to it that these doctrines of the Reformed Faith are taught and that there shall be no departure from the supervision and control of the Assembly. One deed, that of John C. Green and his wife, dated January 21, 1861, provides that if a majority of the professors, or particularly the one occupying the "Helena chair," shall depart from the doctrines of our Confession and those having the power of removal *shall not on notice from the Trustees or any three of them* restrain or discharge him or them, the property and funds in question shall be forfeited. One deed of gift further stipulates that the Library and its funds and officers shall be under the direction of the Board of Trustees.[1] It will thus be seen that the Board of Trustees in Princeton Seminary, whatever their function may be in other seminaries or church organizations, is not a mere holding corporation. It is to manage the funds as a corporation agreeable to the intention of the donors.[2] The unanimous opinion of the Supreme Judicial Court of Massachusetts rendered September 18, 1925, declaring that the proposed merger of Andover Theological Seminary with the Harvard Divinity School would be a violation of the provision of trust funds and therefore illegal is illuminating in its bearing upon the situation in Princeton Seminary.

The other *constant* recognized by deeds of gift and the Plan as maintaining the historical position of the Seminary, is the *General Assembly*. From 1811 to

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1. Deed of gift from the Residuary Legatees of John C. Green, dated June 12, 1877.
2. Plan of the Seminary, p. 4.

1870, or for more than one half of the Seminary's life, the General Assembly had the immediate direction of the Seminary. The original Plan states: "As this institution derives its origin from the General Assembly, so that body is to be considered at all times as its patron and the fountain of its powers. The Assembly shall accordingly ultimately sanction all its laws, direct its instructions, and appoint its principal officers." For the proper inspection and control of the Seminary, the Assembly chose a Board of Directors. In cases of necessity the Directors might employ a suitable person to perform the duties of a professor till a meeting of the Assembly should take place. All the professors of the Seminary were appointed by the Assembly.

At the time of the reunion in 1870, it seemed desirable to secure some common basis for the Seminaries of the Old School Church which had been directly under the supervision and control of the General Assembly, and for New School Seminaries which had been organized independently of the Assembly. The Directors of Princeton Seminary at that time, somewhat chary of a united Assembly in which the influence of New School men would be strong, petitioned the Assembly for a relative autonomy or independence, such as Union and Auburn Seminaries enjoyed. But the answer of the Assembly to the Princeton Directors was: "Inasmuch as the endowments of this Seminary are held on the condition that it should be the property and under the control of the General Assembly of the Presbyterian Church in the United States, that trust cannot be vacated nor transferred to any other body."[1]

For its own guidance in the supervision and control of the Seminary the Assembly had in 1811 adopted *"the Plan."* This cannot be regarded as a compact with the Seminary or its Directors. It was devised before the Seminary existed. It is an instrument which the Assembly has felt free to modify from time to time. Article I, Section 3, specifies that amendments to the Plan must be proposed at one Assembly and not adopted until the Assembly of the subsequent year except by unanimous vote. However, amendments have been frequently made and there is no record of any amendments having been postponed for the consideration of an ensuing Assembly or of unanimous consent for immediate action having been obtained. The Plan was adopted on the report of a committee of seven which had been appointed a year before by the Assembly of 1810.[2]

On the report of the Standing Committee on Theological Seminaries the Plan was amended in 1870 to meet the exigencies of reunion.[3] The main change at the time was in Article 2, whereby the Directors were given power to elect their

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1. Presbyterian Digest, Vol. II, p. 585.
2. Presbyterian Digest, Vol. II, p. 428.
3. General Assembly Minutes, 1870, p. 65.

own members and also the professors, subject to the veto of the General Assembly.

In 1871 the Assembly received an inquiry from Auburn Seminary regarding the time within which the Assembly may exercise the veto of the election of professors in seminaries.[1] On recommendation of the Committee on Theological Seminaries the following amendment to the Plan of the Seminary was adopted:

> "The Assembly declares that the true meaning of the act subjecting the election of a professor to the veto of the Assembly is that such election be reported to the next General Assembly thereafter; and if not vetoed by that Assembly, the election shall be regarded as complete according to the Plan ratified by the Assembly of 1870."[2]

This action, taken at the suggestion of Auburn Seminary and without consulting the Directors of Princeton Seminary, raises the question as to the relevancy of actions, taken by the Assembly from year to year, to the Plan of the Seminary. The Board of Directors have interpreted the Assembly action of 1871 just quoted as being an amendment to the Plan. At a meeting held October 12, 1926, the report of a special committee embodied this statement which was spread upon the minutes of the Board: "If the Assembly does not veto the election of a professor at the next meeting after his election, it has no longer power to act thereon." There is no stipulation to this effect embodied in the present Plan.

The action of the Assembly of 1870 was modified by the Assembly of 1894 in the following action:

> "That the election, appointment or transfer of all professors and teachers in all seminaries shall be submitted to the next succeeding General Assembly for its approval, and that no such election, appointment or transfer shall take effect, nor shall any professor or teacher be inducted into office until his election, appointment or transfer shall have been approved by the said General Assembly; failure of the General Assembly to which the said elections, appointments or transfers are reported for approval to act thereon shall be regarded as approval thereof, and that all of said professors and teachers shall be either ministers or members in good standing of the Presbyterian Church in the United States of America."

This action was manifestly intended to supersede the action of the Assembly of 1871 already quoted. If the Assembly may take action at any time, as was done

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1. General Assembly Minutes, 1871, p. 579.
2. General Assembly Minutes, 1871, p. 581.

in 1871 and 1894, bearing upon the provisions of the historic Plan of Princeton Seminary, the contention that any change in the Plan must be proposed at one Assembly in the form of a clearly defined action, and not adopted until the Assembly of the subsequent year cannot be sustained.

In connection with the controversy which has been going on in the Presbyterian Church during the past four or five years, the historic position of the Seminary has been interpreted as demanding the assumption of an *ecclesiastical* attitude more or less hostile and divisive in its aim towards a large number of ministers in good and regular standing in the Presbyterian Church.

So far as the undefined and unauthorized terms "fundamentalist" and "modernist" apply to great evangelical doctrines, Princeton Seminary can have only one historic position. She must stand unequivocally, as she now does, for the inspiration and infallibility of the Scriptures as defined in our Confession, for the absolute Deity and atoning sacrifice of our Lord, His supernatural birth and resurrection and His return to judge the earth—in fact, the whole system of doctrine contained in the Confession of Faith. The basic evangelical doctrines, as already noted, must not only be taught in the Seminary, but effectively taught with the purpose of forming for the gospel ministry men who shall truly believe, cordially love, and endeavor to propagate and defend such doctrines. Thus considered Princeton Seminary must ever remain conservative and fundamentally evangelical.

But the problem of maintaining evangelical beliefs in our Church, and of eradicating naturalistic and unevangelical beliefs, is an ecclesiastical one concerning which Directors, Trustees, Professors may differ as to ways and means consistent with the liberty "which is fundamental to our faith and form of government, particularly to the historic attitude of this Seminary."[1]

When it was first proposed to established one Seminary of the Presbyterian Church, fear was expressed lest such a large institution might become scholastic without a corresponding spirit of real piety, and lest such an agency with its dominating influence might attempt to supplant the courts of the Church. Assurances were given to the Church by the Assembly that the Seminary would not infringe upon the constitutional rights of Presbyteries or Synods, and as is implied, would not seek to dominate in ecclesiastical matters.[2] The original Faculty recognized this subservient relationship of the Seminary to the Church.

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1. Action of Board of Directors, October 13, 1925.
2. Presbyterian Digest, Vol. II, p. 429.

We are told in the biography of Dr. Archibald Alexander,[1] the first professor, who deserves to be called the founder of the Seminary, that he never chose to make himself prominent in the agitations of the Church. "To this course," his biographer states, "he was led by a temper eminently moderate and pacific, which some denominated timidity; partly by views which he entertained concerning the function of a theological professor as to a certain degree withholding him from the field of strife; but more than all by his inability to coincide with many respected brethren as to the particular means by which acknowledged evils were to be remedied." With this attitude his colleagues, Samuel Miller and Charles Hodge, were in full accord.

By these men the historic *ecclesiastical* position of the Seminary was established and maintained for more than half a century. In the controversies preceding the division of the Church in 1837, these men belonged unequivocally to the Old School conservative party. They recognized the fact that men of unsound views had entered the ministry of the Church and were propagating pernicious doctrines. These errors of "a malignant and dangerous character" they denounced as being irreconcilable with our Confession of Faith as being adapted to undermine all the fundamental doctrines, and as being in a high degree unfriendly to vital piety.

And yet the ecclesiastical views of these Seminary professors exposed them to the severe criticism of their "ultra-conservative Old School brethren." "The Gentlemen of Princeton" were designated sometimes with a sneer as "the middle party," "Moderates," "the head and fount of moderatism."[2] The Seminary became the object of suspicion and fear. The Synod of Philadelphia passed a vote which amounted to a formal declaration of want of confidence in the Seminary.[3] The danger of having the Seminary pass from Old School to New School control seemed to be such that a group of men had well nigh resolved to establish another Seminary, and had gone so far as to select a site and place funds in the bank for the undertaking.[4] What gave offence to the then "ultra-partizans who have for several years past divided and agitated our church" were two articles published in *The Biblical Repertory and Theological Review conducted by an Association of Gentlemen in Princeton,* one in 1834, entitled "The Act and Testimony"; the other in 1835, entitled "The Present State and Prospects of the Presbyterian Church." Regarding these articles *The Presbyterian*, in an editorial comment,[5] made this statement: "We rest under the most painful conviction that the articles emanating from Princeton, connected as they are with the high influence in that quarter, have done more to produce hesitation in the

1. Life of Archibald Alexander, p. 471.
2. Life of Samuel Miller, Vol. II, p. 253.
3. Life of Charles Hodge, p. 306.
4. Life of Samuel Miller, Vol. II, p. 316.
5. *The Presbyterian,* April 16, 1835.

minds of many who were anxious to adopt any reasonable measure of reform, and thus to defeat any direct assault upon the errors which have become prominent in the Church, than could have been effected by all the combined forces of the New School." These two articles written by Dr. Alexander or by Dr. Miller, and endorsed by other members of the Faculty, Charles Hodge and Dr. Joseph Addison Alexander, indicate very clearly the historic position of the Seminary in a time of doctrinal controversy.[1] Allusion is made by them to the lack of even "tolerable discretion" in the management and presentation of Old School principles. "We have often thought that if our brethren of the Philadelphia Presbytery and Synod had really intended to make their own defeat in the General Assembly certain, and to render the Presbyterian Church 'a hissing and a by-word' throughout the land, they could scarcely have taken a more direct course than on several occasions they did, to attain their end. We say this with unspeakable pain, but with unwavering confidence; as we know it to be the deliberate opinion of hundreds who ardently wish well to the old-school cause, and mourn over all its disasters."[2]

These "gentlemen of Princeton" held what would be regarded by some today as a "complacent view" of the situation in the Presbyterian Church. As already noted they recognized the errors of a dangerous and malignant character which had crept into the church and the necessity of dealing with them promptly and faithfully in the spirit of our public standards. "But," we read further, "while we make these acknowledgments and mourn over the evidence which constrains us to make them, we see no reason to believe that the evil in question is either so extensive or so deeply seated as some excellent brethren imagine. . . . After making every allowance for this kind of denial, concealment, and prevarication, which seem always to be more or less connected with the errors alluded to, we are persuaded that nine-tenths of our ministry are in a great measure free from the unsound opinions in question."[3] . . . "The truth is, we totally disbelieve that corrupt opinions exist among the ministers and elders of our church, to the extent that is proclaimed by some." "Our counsel is," they declare, "not that we should overlook, or close our eyes against, corruption in doctrine or in practice in the church; but that we should guard against a predisposition to find it where it is not; to magnify it where it exists; or to place individuals in the list of heretics without sufficient evidence."

These Seminary fathers opposed the employment of extra-confessional tests, e.g., Assembly deliverances, for the eradication of doctrinal corruption. They contended that the Act and Testimony, with the doctrinal contents of which

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1. Life of Samuel Miller, Vol. II, p. 271.
2. *Biblical Repertory,* 1835.
3. *Biblical Repertory,* 1835, p. 64.

they were in entire accord, had been perverted from its true and legitimate use as a Testimony into an invidious Test Act, calculated to divide the church.[1]

They maintained that every effort to reform the church, or to promote its purity and edification should be made in a constitutional way, i.e., through the medium of regular constitutional judicatories. They referred to Old School men who found it more easy to make sweeping assertions regarding corrupt opinions in the Church, or complain to the General Assembly by signing an Act and Testimony, than to do their duty as members of their respective Presbyteries. "How has it happened," they inquire, "that for a number of years past a charge of heresy has never been brought before the Assembly in such a manner by reference, appeal or complaint, as enabled that body to take regular cognizance of it except in a single instance? And even that was connected with so many peculiar personal local circumstances as rendered a calm and dispassionate decision of it all but impracticable."[2]

The ultra Old School men of that day attempted to run a dividing line through the Church by the employment of an extra-confessional Test Act, and a movement was started to run a similar line of division through the student body of Princeton Seminary. At the Assembly of 1835 a resolution was introduced to the effect that the Assembly should appoint a committee to prepare a doctrinal test to be used in excluding from the Seminary students whose beliefs might be regarded as unsound. Although the resolution was not adopted by the Assembly, in the July number of *The Biblical Repertory,* 1835, the Princeton professors made the following comment: "Has it never happened that young men, who entered a theological seminary with all their prepossessions hostile to the peculiar doctrines of its teachers, have been completely reconciled and convinced of their truth? Or if this complete conversion does not take place, is it not better (asuming the orthodoxy of the teachers) that these young men if they are to enter the church, should have an opportunity of learning what orthodoxy is from its advocates, rather than from the misrepresentations of its opposers? Is error so much more powerful than truth, that we should dread their collision as fatal to the latter? For our part we heartily wish that all the young men, provided they be sincerely pious, whose prepossessions are unfavorable to orthodoxy, might pass through an orthodox seminary. If they do not prove better ministers and more correct theologians than if driven to institutions of an opposite character, we think something must be sadly amiss with orthodoxy or its teachers. It is not seemly for the advocates of truth to be too timid. If it cannot defend itself, we shall have to give it up."

These moderate Old School men of the Seminary Faculty (Drs. Alexander, Miller and Hodge) urged not only the faithful employment of constitutional

1. *Biblical Repertory,* 1834, p. 506.
2. *Biblical Repertory,* 1835, p. 65.

methods, according to a Form of Government which they believed was founded on the Word of God; they also sought to honor Presbyterianism through the inculcation of a Christian spirit. Two quotations will suffice: "Let us, one and all, strive to hold up Presbyterianism to view, not as a system of everlasting conflict and bickering; not as an ecclesiastical constitution chiefly adapted to promote and regulate the forms of ecclesiastical warfare; but as a system of fraternal union and cooperation, and better adapted than any other to bind all its constituent members together as 'one body in Christ, and every one members of one another'." "And let us, with one consent, endeavour to make all the meetings of our respective judicatories, from the highest to the lowest, chosen opportunities for nourishing and extending practical piety, benevolent effort, and enlarged desires of evangelical usefulness. No spirit is better adapted to kill heresy than this; especially when it is manifested in the greatest degree, and in the most active manner, by the friends of old-school orthodoxy."

Drs. Alexander, Miller and Hodge could not prevent, as they strove to do, the division of 1837. But they were wise pilots of the Seminary in a stormy period, and as their Old School biographers record, they made a substantial contribution to conservative faith and order. Since their day two unions of the Presbyterian Church have made, as the former President of the Seminary, Dr. Patton, declares, "the recognition of a certain area of tolerated difference of opinion a moral obligation."[1] He goes on to say, "We need discernment not only in distinguishing between truth and error, but also between the truths of greater and those of minor importance. But how is this area of tolerated divergence to be decided? So far as it concerns the church which I have the honor to serve, my belief is that it can only be decided by the General Assembly in a judicial case properly coming before it from the court of original jurisdiction. The General Assembly can impose no new terms of subscription, and as a commentary on or as an interpretation of the Confession of Faith or an *in thesi* deliverance would be the equivalent to the making of a new term of subscription, such actions should not be taken as the basis of a judicial decision."

In the light of the foregoing, the historic position of the Seminary must be interpreted to mean:

1. Absolute loyalty to the Standards of the Presbyterian Church as enjoined and safeguarded by the General Assembly, which has the power of supervision and control, and by deeds of gift for the maintenance of whose provisions the Board of Trustees is held responsible.

2. Insistence upon constitutional methods of government and discipline in dealing with error and corruption within the Presbyterian ministry. The pro-

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1. Fundamental Christianity, p. 140.

fessors are pledged not to oppose any of the fundamental principles of Presbyterian Church government. Princeton Seminary is a Presbyterian institution.

3. The right and duty to change the organization of the Seminary whenever necessary for the better accomplishment of its Design so long as the historic safeguards as vested in the General Assembly and in trust funds are not destroyed or impaired.

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

PRESIDENT'S ROOM

June 5, 1929.

My dear Courtland:-

Your letter of June 2nd has been received and read with sincerest appreciation. The action of the Assembly, while gratifying, has humbled me greatly, especially when I think of those who feel aggrieved and of the responsibility which rests upon any of us who "carry on".

Through all the discussions I have earnestly tried to eliminate everything in the way of personal feeling, and while I have been unable to understand the attitude of men who have been my life-long friends, I cherish no resentment and am willing to forgive all offence as I pray myself to be forgiven anything unwise or unkind. We all desire the very best for this old school of the prophets and must work and pray together for such a service as will best promote the Kingdom of our blessed Lord.

Last Friday evening on my way down to Davidson College, I fell in with Stewart and his lovely wife. We had a delightful visit. You have every reason to be proud of them. It is always an inspiration to see them and now that they live near Princeton we shall hope to have them frequently in our home.

With sincere gratitude for your generous letter, I am, with affectionate good wishes,

Very faithfully your friend,

J. Ross Stevenson

The Rev. W. Courtland Robinson, D.D.,
Delhi, New York.

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

January 22nd, 1930.

My dear Dr. Robinson,

For some time we have had under consideration the problem of relating the field work, in which our students engage in a more or less desultory fashion, to the regular work of the Seminary. Other institutions have attempted to supervise the preaching, Sunday School work and what not, in which the students are employed, and with good results. A great many Church leaders are of the opinion that when scholarship aid is given, students should be expected, in return, to render some kind of service for the advancement of the Kingdom.

Our Board of National Missions, through a department of which Dr. Shriver is the secretary, is deeply interested in this whole problem and is giving it serious consideration. For a study of this matter, in a somewhat informal way, I am calling a conference of representative Princeton alumni to meet in my office on Friday, January 31st, at 11.30 o'clock, and I hope very much that you can be present. We shall have a free discussion and at one o'clock shall plan to adjourn for luncheon at the Nassau Club. Kindly advise me whether you can be present.

With all good wishes,

I am,
Very faithfully yours,
J. Ross Stevenson
per MRS.

The Rev. Stewart M. Robinson, D.D.,
Second Presbyterian Church,
Elizabeth,
New Jersey.

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

January 30th, 1930.

My dear Courtland,

I have been in Pittsburgh attending a conference with the Presbyterian and Reformed Churches and on my return find your letter of January 27th awaiting me.

There are several good men in the Senior Class who might be called to the work of the Delhi Church. I shall run over the list with Mr. Martin and see if we can suggest someone who will measure up to such an important pastorate. A son of Dr. Conning of our Board of National Missions, who took a Fellowship and spent last year in Edinburgh, is here now finishing his thesis for the Ph.D. degree in Edinburgh. He is a man of unusual promise and while in Edinburgh served as the assistant of James Black in Free St. George's Church. He expects to take a pastorate in the early summer. Unfortunately he is not yet married. I imagine that you would prefer a married man. However, I shall write to you again in a few days.

We are naturally deeply interested in your having been called to succeed Dr. Craig as editor of "The Presbyterian". It is a very responsible position and in talking with Stewart I no doubt was somewhat pessimistic regarding the field of religious journalism in our Church, and, in fact, in any Church. At the same time I expressed the wish that there might be some merger of our own Presbyterian papers so that there would not be, as I understand there is in the case of each one, a deficit every year.

However, you may be sure that our good wishes will follow you to the new post and that here in Princeton we shall be glad to aid in every possible way. I know I speak for the other members of the Faculty in saying that if at any time we can be of any service to you, you need not hesitate to call upon us.

With cordial greetings to Mrs. Robinson and yourself in which Mrs. Stevenson joins,

Very sincerely yours,

J. Ross Stevenson

The Rev. W. Courtland Robinson, D.D.,
Delhi,
New York.

REV. PAUL MARTIN
REGISTRAR AND SECRETARY
OF THE FACULTY

EDNA HATFIELD
ASSISTANT REGISTRAR

THE THEOLOGICAL SEMINARY
OF THE PRESBYTERIAN CHURCH
PRINCETON, NEW JERSEY

August 22, 1931.

The Rev. W. C. Robinson, D.D.,
1217 Market Street,
Philadelphia, Pennsylvania.

My dear Dr. Robinson:-

In President Stevenson's absence allow me to acknowledge receipt of your letter of August the 21st regarding Mr. John Galloway. Mr. Galloway has written to us and we have sent him information regarding scholarship aid, etc.

Thanking you for your interest in the matter, I am,

Very sincerely yours,

Edna Hatfield

Silver Bay on Lake George N.Y.

THE THEOLOGICAL SEMINARY
PRINCETON, N.J.

Aug. 25th

My dear Courtland.

Miss Hatfield has forwarded your letter of Aug. 21st regarding Jno. Galloway and a copy of her reply made in the absence of Mr. Martin and myself. We are exceedingly grateful for your cordial letter and its expression of continued loyalty to your alma mater. We shall be glad to welcome Mr. Galloway, if he decides to come to Princeton and shall grant him all possible assistance in the way of financial aid.

Mrs. Merriman and I came up to Silver Bay some two weeks ago.

and am occupying the cottage of
Mrs. John D. Davis - We are being
constantly reminded of Dr. Davis -
who spent so many happy summers
here with his family -

Evidently you are still in N.Y.
and I hope this does not mean
that you can not enjoy the
delights of your beautiful home
at Delhi -

With all good wishes I am

Very sincerely yours

J. Ross Stevenson

August 26, 1931.

Rev. J. Ross Stevenson, D.D., LL.D.,
Silver Bay,
Lake George, N. Y.

My dear Ross:

I thank you for your letter sent in addition to one I received from Miss Hatfield. I am certainly very loyal to Princeton Seminary and have not been otherwise. Opposed as I was to the reorganization, I nevertheless have found little criticism since then. I want to help the conservative cause in every way. Your most delicate matter will be choosing men to fill the vacancies on the Board. We will all watch that with keen interest.

I am glad that you and Mrs. Stevenson are having a delightful time at Lake George. I have been there and know how pleasant it may be. Unfortunately, for me, I have been compelled to be in Philadelphia during the extreme heat and will probably have only short breaks from now forward. I will be in Delhi, however, next week. All our family are there and I greatly deplore missing them.

Extend my greetings and regard to Mrs. Stevenson and accept the same for yourself.

Yours very truly,

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

SAMUEL M. ZWEMER
48 MERCER STREET

September 9, 1931.

The Rev.Dr.Robinson,Editor
THE PRESBYTERIAN
1217 Market St.
Philadelphia, Pa.

Dear Dr. Robinson:

I hope you can use the enclosed at an early date in the Presbyterian. If you cannot use it, because of pressure on your space or for any other reason, will you kindly return it to me.

Very sincerely yours,

S. M. Zwemer

SMZ:P

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

November 14th, 1931.

CONFIDENTIAL.

My dear Courtland,

I am naturally interested in the comments which appear in "The Presbyterian" from time to time regarding Church Union. May I write you in a friendly and strictly confidential way regarding the situation as it relates to our Church and concerning which I feel very strongly that some of the articles, and even editorials in "The Presbyterian" are misleading?

In the first place I want to say that it is a mistake to assume that the agitation for Church Union comes from a little coterie of ecclesiastics in our Presbyterian Church or some group which sits around a table and devises methods of one kind and another. If you will examine the Minutes of the Assembly you will discover that practically every Union enterprize which has been taken up by our Department of Church Co-operation and Union was initiated by the Presbyteries or by the Assembly itself. A recent example is the proposed union with the Methodist Church. Our Department had absolutely nothing to do with its initiation, was greatly embarrassed when overtures were sent by the Methodist Church and we have had our hands full in trying to hold the Church back. The main criticisms that have been passed upon the Department in meetings of the Assembly have been to the effect that the Department is too conservative, that it ought to push union matters more energetically and "step on the gas".

In the second place the idea that our Church is so interested in organization that it has no primary interest in doctrinal matters, is a mistake. If you were to attend the meetings of the Alliance of the Reformed Churches, you would discover that the doctrinal discussions are usually suggested by our Church and that it is our own men who take the lead and most prominent part in the discussions. Dr. Crow in his article in the columns of "The Presbyterian" does not know the history of his own Church or of our own or of the negotiations which have taken place in years gone by. It is interesting to note that his own Presbytery recently ignored him by passing an overture requesting the Southern Assembly to take up the question of union again, and as I have been informed, threatening that in case this is not done, the Southern Synod of Missouri will proceed itself towards union.

I may say, furthermore, that in relation to other Churches, our Department has felt that there is too much organization and we have worked for the elimination of unnecessary machinery. The main opposition to this has come from the other Presbyterian and Reformed Churches, notably the Southern Church. Let me give you this inside information in confidence, In negotiations with the United Presbyterian Church, matters of

of organization have had scarcely any discussion whatsoever. There are a few particulars in which the methods of procedure in government of the U. P. Church are a little different from our own but the main discussions have been in matters of doctrine. Herein it has been made very evident that our own Church is more conservative than the United Presbyterian. The amendments which we have made to our Confession do not go as far as those of the United Presbyterian Church in its confessional statement.

I write in this way in the hope that at a time when it is very desirable that the Presbyterian and Reformed Churches should come together and when, too, there is so much suspicion abroad and so many whispering campaigns conducted, you will use the columns of "The Presbyterian" in a conservative way to further the right kind of Church Union. One gets the impression that you have your doubts as to the expediency of any union. In this I do not think you represent even the more conservative element in the Presbyterian Church.

Pardon me if I have written too frankly and bluntly.

Very sincerely yours,

J. Ross Stevenson

The Rev. W. Courtland Robinson, D.D.,
1217 Market Street,
Philadelphia,
Penna.

November 16, 1931.

Rev. J. Ross Stevenson, D.D., LL.D.,
Princeton,
New Jersey.

My dear Ross,

I have your letter dated November 14th. I would certainly give heed to anything that comes from you. It is quite possible that I have misjudged the situation relative to union of the churches. I think I disagree with you as to the value of a vast organization. Perhaps, if I were more fully in the counsels I would have my vision broadened and be more indulgent. I never know anything except the matter that is put forth for everybody. I have felt for sometime that the rule of our own Church has been confined too exclusively to a few men. They are most excellent men and I have no criticism for anyone of them but I notice that they never get beyond themselves or their circle of friends. My opinion is that this would increase with the size of the church. I do not see the compelling necessity of the union of the Presbyterian and Reformed Churches and I think it is a long time before the Reformed Church will join with us. I am cordially in favor of uniting with the United Presbyterians and I have very little doubt but that it will go through. I would favor the union with the Southern Church on many grounds although I confess I see no advantage to them in a union. Of course, I am not at the center and do not know the particular questions that must come up and I confess to limited knowledge and a willingness to learn. I know it has been your purpose, pursued zealously for many years, and doubtless your ideas are far more prevalent today than they were a few years ago. The trouble seems to be that those whom we call leaders are going one way and the great mass of the Church either following very slowly or going the opposite way. I will take heed to your letter which I am very grateful to receive.

I have a question concerning the Foreign Missions Board which has been put up to me and concerning which you may be able to give a reply. I have had two or three letters relative to a certain man named Coray

who applied for appointment under the Board of Foreign Missions and whose support was, I understand, promised by Dr. Buchanan's church in New York. I have no doubt that there were reasons unknown to me now that led the Board to turn him down. I have been urged time and again to make a fuss about it but I have no desire to do so but fuller information would be a great protection and blessing to me. I know he is a Westminster man but I doubt whether the Board would make that one thing a complete bar.

I wish we could all see eye to eye and I certainly have every desire to aid Princeton but probably it would require a good deal more fellowship than we have to bring this about.

Most sincerely yours,

NGR*E

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

November 18th, 1931.

Confidential.

My dear Courtland,

Your letter of November 16th has been read with great interest. You seem to have the impression that I am personally responsible for discussions in the Assembly and for a general agitation in the direction of Church Union. In this you are altogether mistaken. In 1903, in response to overtures which came in from different Presbyteries, the Assembly appointed a Committee on Church Co-operation and Union and gave it definite instructions as to what to do. I did not become a member of this Committee until 1908 when I was appointed to take the place of Dr. John de Witt who had resigned. On the death of Dr. Roberts I was appointed Chairman of the Committee and ever since then what in the reorganization of Boards and Agencies became a Department of the General Assembly has carried out almost to the letter the instructions of the Assembly. You speak of the Church going one way and Committees in another. I do not know just what you mean by this. So far as the Department is concerned, judging from the manifestations which are apparent at every Assembly meeting, the Church herself is far more insistent on immediate steps for Church Union than is the Department. The members of the Department have had an opportunity to study the whole question in all its phases. They realize the difficulties involved and are inclined to go very slowly. Since I became Chairman of the Committee, not a single union has been consummated. There seems to be some encouragement now so far as the United Presbyterians are concerned. The aim of our Department is to serve the Presbyterian Church under the instructions of the Assembly and it rather amuses me when people insinuate that I am a kind of hot agitator for Church Union. In any speeches which I make, or papers which I prepare, I am very careful to state what I believe to be the mind of the Church in which I was born, and which my father, as a minister, served for fifty years.

I think there is some justice for your criticism as to the leadership of the Church. There are a few men who succeed in getting themselves appointed to various Committees. This is particularly true of the General Council. One man notably has been connected with it practically every year since it was formed. However, all who are appointed members of committees, owe their appointment to methods which have been instituted and are approved by the Assembly or by Boards and Agencies. The plea which is being made for continuing men who have long been in office is the fact that in Boards, especially, they are familiar with all the details and can check a bureaucracy which is very sure to manifest itself when mere novices are made Committee or Board members. Recently I have received a very amusing communication from some zealous brother in New York enclosing a copy of a letter which he wrote to you regarding the machinery which was employed at the last Assembly, and accusing Dr. Luccock and myself of being responsible for the election of Dr. Mudge and for all his appointments. As a matter of fact I had absolutely nothing to do with Dr. Mudge's election or any appointment he made and, personally, I think there was less "lobbying" at this last Assembly than there has been for some time. As I understand it, one

or two men out in the Church took it upon themselves and without any collusion started a movement in favor of Dr. Mudge which led to Presbyterial action in certain cases. Altogether it was one of those accidental things which is sure to happen in a Church as large as our own. Criticism of the organization of our Church comes from smaller Churches which naturally do not need much organization. It is one thing to conduct the operations of a Church with two millions of members and entirely a different proposition when only 200,000 members are involved.

I note your query about Mr. H. W. Coray. He came to Princeton Seminary from Wheaton College and took the work of the Junior year. He was not a brilliant student and flunked out in Systematic Theology. He joined the exodus to Philadelphia and in due time got into correspondence with Mr. Hadley, the Candidate Secretary of the Board of Foreign Missions, regarding an appointment. As usually happens in such cases, references are given and a great many people who have known the candidate, either in College or in Seminary, are appealed to. The impression received was to the effect that in the first place he and his fiancee were of rather mediocre ability and would hardly measure up to the higher standard which the Board is endeavoring to maintain. Naturally the question came up, which we put to every candidate, as to his ability to get along well with his fellow ministers or missionaries. This question arose in connection with the recent appointment of Mr. Blackstone who took one year here and finished his course at Westminster Seminary. He and his friends were able to satisfy the Candidate Committee and the Board itself that on his appointment as a missionary to China he will maintain his fundamental convictions which were all to his credit but he would study the things which make for peace and not prove to be a divisive factor on the foreign field. As you doubtless are aware, Westminster Seminary states specifically in its catalogue that its design is controversial, that its whole raison d'etre is the supposed fact that the Presbyterian Church has become largely apostate, that its Boards and Agencies, particularly the Foreign Board, are honeycombed with liberalism and that its oldest Seminary has shifted from its evangelical foundation and under its present leadership is compromising with liberalism. I understand that when Dr. Machen gave an opening address at the beginning of this Seminary year, he aroused the students of Westminster to almost a frenzy in the idea that in the spirit of martyres they must go out and fight those who have not seen their way clear to join in a revolt against the Presbyterian Church and its Boards and Agencies. One can only wonder why anyone who has been exposed to such influences would wish to continue in the Presbyterian Church, much less be appointed by its Foreign Board.

In a word, I would say regarding Mr. Coray, that he and his fiancee did not have sufficient ability or promise to justify the Board in sending them out at this time. When only a limited number is being sent and especially when there might be some risk of their proving to be troublesome factors among our hard-working missionaries who try to live in peace as they present a solid front against the forces over there which are lined up against them, it behoves the Board to send out only men and woman of outstanding ability and promise.

Hoping that I have given you the information desired,

I am,

With all good wishes, very faithfully yours,

J. Ross Stevenson

November 20, 1931.

Rev. J. Ross Stevenson, D.D., LL.D.,
Princeton, N. J.

My dear Ross,

I enjoyed your letter of November 18th more than any that I have received from you for years. It was full and frank and, as I think you know, my aim and desire is to be fair and friendly with all the men of our Church especially leaders like yourself. Your letter seemed to be a step in that direction. I have made some comments relative to Church Union but I did not mean to designate you in particular. I know Dr. Robert started the movement but you have appeared year after year as Chairman of the Committee on Union and Church Co-operation and whether you desire it or not or whether you know it or not your name has been in the minds of many most conspicuous in the matter.

Of course, I know the Westminster Seminary attitude and with the spirit of it I have no sympathy whatever though I have much sympathy with their doctrines. I have many friends connected with Westminster who report to me frequently and probably do something to keep me stirred up but I cannot, as I have told you before, forget my sincere love for Princeton in which I had many of the happiest days of my life. I disagreed entirely with you in the "controversy" as you know and I still feel that it was a perfectly unnecessary thing due to personal feelings that had been aroused. That does not put all the blame on you by a good measure. Dr. Erdman has written me very graciously of late and for that I am glad. I believe you are conservative and I think also that all conservatives must get together. I doubtless blundered in my pamphlet and I have been told that you were greatly hurt by it and you remember that you took me severely to task at Tulsa. I was then in the heat of controversy and I have since regretted the pamphlet a great deal.

Your comment about the selection of men on the Boards and Committees is, I think, quite true. I knew of men who pushed themselves and of others whose friends pushed them, I thought, unduly. I have received a copy of the letter from Moses Greenwood. He

has sent me several and I have had some correspondence with him. I know that Mark Matthews started the Mudge boom and I talked with him about it. Personally, I was delighted for I am fond of Mudge but I think as a matter of tactics it was a great mistake. I never heard of you in connection with it in any way. I did hear of Dr. Luccock of whom I have not such a high esteem as I think you have. I felt the $18,000 for the Federal Council was a mistake and I justly or unjustly put the blame of it chiefly upon Dr. Luccock. One never knows, however, just what brings about the action of the General Assembly. I am getting far enough along in years to hate enmity with a sincere hatred and I want to be friendly with all. I am accused of being very weak along that line and the one criticism I hear as editor is that I give away too much. My convictions are very strong, perhaps extreme but I have seen such damage done by ungraciousness that I have thought it not only unwise but un-Christian to be too bitter.

In the matter of the appointments to the mission field I have had several letters and two or three interviews about Mr. H. W. Coray. There is much indignation on the part of a few. I know nothing about the case personally and would pass no judgment about it in any way. I do believe that your Foreign Board is made up too much of a little circle of friends and is perhaps too closely connected with Princeton. I thought that even in the days when I had something to do with Princeton. It will come to an outbreak sooner or later for I hear rumbles of it almost constantly, not from extreme conservatives either.

I agree with you that long service on the Board is a benefit and did not sympathize with Dr. Matthews' motion which was afterwards side-tracked to limit the service to six years. I know that long service is beneficial. I am frank to say that I have no sympathy whatever with the General Council and think it should be abolished. I have just received their Thanksgiving Day messages and with it a very scathing letter from a pastor claiming that it is not only expensive but it is an insult to the intelligence of ministers and also that it comes too late to be of any good. The General Council is not made up very well. If there could be say five people, none of whom have any connection with the Boards, chosen to supervise if that be neces-

sary, that would be a great improvement but as it is now you will notice that the Boards, especially the Foreign Board, have men enough who have ability to dominate the whole thing. Dr. McAfee as an ex-moderator is a member and then your own delegate, Dr. Speer, I believe the past year.

I am speaking of these things very frankly and not in any captious way. I want to come to an understanding with you and with the other leaders of the Church. I have hinted at a "coterie" not so much because of what I actually knew but of what I believe to be true. If I were in that coterie I probably would not be conscious of its existence but I am sure that our Church needs a change of general method. Please pardon this long and rambling letter. I am in a very difficult position, the delicacy of which I feel very keenly at times. I want to promote the Conservative cause and I think I have reached the place where I am absolutely disinterested as to my personal situation. I believe our cause has been hurt by too much bitterness and vehemence.

I did not hear Dr. Machen's address to which you refer but it sounds quite like him. As one close friend of his told me, if a man is two percent wrong and ninty-eight percent right Machen blots him out. This man, though a Westminster trustee, said that the attitude was mistaken. Some Westminster men like McQuilkin, Schofield, Shrader, Inglis, and Burrell have stood by me very loyally but Westminster Seminary will not allow THE PRESBYTERIAN even in the reading room but that is their right and I am not criticising it though I think it mistaken.

If you can make anything out of this letter you are a smart man but at one time I felt that we were very close friends and I grasp at any sign of friendship now. That does not mean absolute approval of the other on the part of either. You have made mistakes as doubtless you will admit. I know I have made some colossal blunders but I am praying daily that the cause of Christ as you and I, I think, both

understand it may be rid of ecclesiasticism and be loyal to the truth as we have both learned it and professed it.

With very kind regards,

Yours sincerely,

WCR*E

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

December 1st, 1931.

My dear Courtland,

Just a"word or two" in answer to your letter of November 20th. You seem to be under the impression that it was the influence of Princeton which prevented Mr. Coray's appointment as a missionary by our Foreign Board. If I am right in this, you are entirely mistaken. Every application is first considered by the two secretaries in charge, Mr. Hadley and Mrs. Corbitt. They are then, as a rule, referred to the Executive Council composed of the Board officials. The Princeton men on this Council are Robert Speer and Francis Downs. I am not sure that the application of Mr. Coray got as far as the Council but in any event the members of the Board who are Princeton men, generally speaking, had nothing whatsoever to do with it. When the case of Mr. Blackstone, a graduate of Westminster, came up for consideration, it was the influence of such men as Erdman and myself which prevailed on the Candidate Committee to recommend his appointment in spite of the fact that he was a graduate of Westminster Seminary and that even since his graduation he had shown a somewhat divisive spirit in connection with work which he carried on in California; all on the basis of his assurances that on the mission field he would "keep the peace".

I note what you state regarding Moses Greenwood whom I do not happen to know personally, but he must be a great deal of a crank. He is laboring under the delusion that I am largely responsible for the machine politics of the General Assembly. He could hardly find a more innocent man, particularly in the formation of the Judicial Commission, of the General Council and even in the election of Moderator. I have for several years past held entirely aloof from any kind of machinations. His latest communication to me enclosed your comment in the November 19th issue of the Presbyterian on Being Too Gentle. Permit me to say in all frankness, in my opinion, such vague generalities and innuendos are more harmful than helpful. Why don't you be specific? I am rather surprised that so little has been written in any of our religious papers regarding the attempt of the General Council to establish through Overture B, a new order of the ministry in the Presbyterian Church. This movement was evidently conceived in haste by the Council, or a few of its members. Not only has the overture been foisted on the Assembly and ordered to be sent down to the Presbyteries, but, as you are aware, members of the Council have instigated a regular propaganda on its behalf and the humor of the situation is found in the fact that this overture which provides for the appointment of missioners who can locally perform all the functions of the ministry, violates our Confession of Faith which states most specifically that the preaching of the Word and the administration of the sacraments are to be entrusted only to ordained ministers of the Gospel. To my mind, nothing more damaging to the prestige and usefulness of the General Council has emerged in recent years. In all probability, this particular overture will be snowed under but even if it should be adopted by the Presbyteries, the next General Assembly would be in duty bound to

declare it unconstitutional. I note that Dr. Craig has come against Overture A, simply because he thinks it may work harm to Westminster Seminary. He proposes to discuss Overture B in the next issue of his paper. It will be interesting to see what he has to say about it. Thus far I have seen no reference to the fact that it is unconstitutional in character and yet has the endorsement of the General Council of the Assembly.

Very cordially and sincerely yours,

J. Ross Stevenson

The Rev. W. Courtland Robinson, D.D.,
1217 Market Street,
Philadelphia, Penna.

December 2, 1931.

Rev. J. Ross Stevenson, D.D.,
Princeton,
New Jersey.

My dear Ross:

We seem to have gotten into a vigorous correspondence which is pleasant enough for me. Colonel Moses Greenwood called on me the other day. I had never seen the gentleman. He is an impressive looking southerner but I think your idea of him is quite correct. It is hard to explain that type of man.

Regarding the candidates for the foreign mission field, I mentioned them to you to protect myself if possible from some questions that had been put to me. I have heard it charged again and again that Corey in particular was thrown back because of his Westminster connections. I did not believe it because I was told that he lacked some very important qualities. We need not go into all that. I asked you simply because I wanted a defense.

You mention my failure to speak of the Overtures. I think your criticism in that regard is quite timely. I am against them all. Dr. David Burrell has written an article which we print concerning some of them. To say that the new order "missioners" (Overture B) is unconstitutional is like saying the Eighteenth Amendment or the Nineteenth Amendment are unconstitutional. By legitimate channels they have become parts of the Constitution. I do not see how the Assembly could set Overture B aside if it received a majority. I think, as you do, that it will be overwhelmingly defeated. I am opposed likewise to Overture A because of the dragging in of the synod and secondly because many of our excellent men have been educated in other than authorized Presbyterian seminaries. Dr. Mudge called my attention recently to the fact that Auburn professors are not comfirmed by the Assembly. That was a surprise bit of knowledge for me and I think it a very serious matter. However, I think each presbytery should be left according to the Constitution to decide each case by itself. Mistakes will be made now and

again in New York and in other places but presbytery should be left free.

I am always glad to hear from you and appreciate your writing.

Very cordially yours,

WCH*L

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

December 4th, 1931.

My dear Courtland,

On my return yesterday evening from Philadelphia where I attended a meeting of the Executive Committee of the Federal Council, I found your interesting letter awaiting me.

May I say regarding the Philadelphia meeting that I hope the public will not get a wrong impression from some of the newspaper reports which were totally misleading. The Presbyterian contingent, consisting of Dr. Mudge, Dr. Vance and myself, stood firmly for much needed reforms and we have reason to believe that these will be effected so that the Council will become more serviceable to the Churches in the future than it has been in the past.

I am prompted to write again because you did not seem to get my point regarding Overture B. Overture B. proposes an amendment to the Form of Government of the Presbyterian Church. This overture, having been presented to the Presbyteries can be adopted by a majority vote. As I stated, what it proposes conflicts with the explicit statements of the Confession of Faith regarding an ordained minister as alone competent and authorized to preach the Gospel and administer the sacraments. Our fathers have been very solicitous regarding any amendments to the Confession and to the Catechisms and as you will recall, any proposed amendment to these sacred documents must first be submitted to a Committee or commission of fifteen before they can be proposed as overtures to be sent down to the Presbyteries. When thus sent down, they must receive a two-thirds majority before the Assembly can pronounce the amendement as being authorized. I do not see how it is possible, as you seem to think it is, that by changing the Form of Government in a loose and easy way, we can thereby nullify the provisions of our old Confession of Faith and of the Catechisms. The Eighteenth and Nineteenth Amendments would certainly be unconstitutional if they nullify provisions of the original Constitution of this country. The attempt to throw them out has been on the plea that they are not consistent with the provisions of the Constitution and as I understand it, the Supreme Court has decided that this plea is not valid. I am bold enough to make the prediction that if Overture B is passed by a majority vote of the Presbyteries, the next Assembly will be compelled to decide that it is unconstitutional because it nullifies the clear teaching of the Confession of Faith.

Furthermore, will you permit me to say in all frankness, that I am greatly amazed by the attitude which conservative men, because of their sympathy with Westminster Seminary, are now taking as to approved Seminaries. I vividly recall the time when Union Seminary broke away from the Presbyterian Church and the earnest protest of some of my old and dearest friends, notably Dr. Willis Green Craig, regarding Union Seminary as a training place for Presbyterian ministers. The Assembly

went so far as to censure the Board of Directors of Union Seminary to disavow all responsibility for its teaching and to enjoin the Board of Education from giving aid to students who might attend said Seminary. This last action, to be sure, was taken in a positive way and indicates by implication that only Seminaries which have contractual relations with the Assembly may be regarded as being "approved". (See Minutes of the General Assembly, 1893, page 161.) Now the sons of the conservatives are objecting to having Seminaries which are under the supervision and control of the General Assembly, Seminaries which are being constantly enjoined to measure up to the requirements of the Presbyterian Church, as being in any way "approved" One can well understand how Dr. Craig and Dr. Burrell, as Trustees of Westminster Seminary are now required to turn right about face and ask for such liberal provisions in the Presbyterian Church as will call for a recognition of Westminster Seminary, and naturally this carries with it a recognition of Union Seminary, New York.

As I understand the history of theological education in the Presbyterian Church, ever since the organization of Princeton Seminary, our principle has been not only that candidates for the ministry should conform to the requirements of our Form of Government as to courses of study both in College and in Seminary, but that theological education itself should be under the supervision of the Church so that the all-important service of training its ministers might be properly safe-guarded. The contention of Craig and Burrell simply means that we must leave Presbyteries to do as they please without any interference on the part of the Church as a whole. If a Presbytery, as now happens, is made up largely of graduates from a Biblical School and its ministry is composed almost entirely of men who have neither a College or a Seminary education, desire to continue the policy of ordaining untrained men, contrary to the standard of the Presbyterian Church, such Presbyteries are at perfect liberty to do so and by the same token, liberal Presbyteries which do not hesitate to license and ordain men who have the liberal point of view of such institutions as Union Seminary, N.Y., Yale Divinity School, Chicago Divinity School and can command the requisite number of votes, should not be molested or at least embarrassed by the supposed principle that the Presbyterian Church has its own Seminaries and "approves" them.

However, I must not weary you with a further dissertation on what I naturally regard, from the point of view of Princeton Seminary, as an exceedingly important matter.

Very cordially yours

J. Ross Stevenson

The Rev. W. Courtland Robinson, D.D.,
1217 Market Street,
Philadelphia, Penna.

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

March 6th, 1933.

Confidential.

My dear Courtland,

As one who is not connected with the Oxford Group, commonly called "Buchmanism", I was asked in the interests of evangelism to bring out some of the positive values of the movement in an address at the meeting of the Federal Council of Churches in Indianapolis. Because I did not denounce the movement and endeavored to treat it sympathetically, I am being rated as a confirmed "Buchmanite". This perhaps is not strange when I tell you that recently in the observance of our annual Day of Prayer, when Dr. Cotton gave us three searching and most appropriate addresses, he was rated by students in our Seminary who are violently opposed to Buchmanism as belonging to the Group. He has had no connection whatsoever with the movement, has read no books on the subject and was speaking solely from his own experiences as a Christian minister. In the same way, any supposed sympathy I have with movement is because of beliefs and practices born out of personal experience and experiences as a pastor and in dealing with students. Here in the Seminary with 240 students, there are approximately ten men who have come under the influence of the Oxford Group. These men, so far as I have been able to learn, are thoroughly evangelical, hold to all the fundamental doctrines of the faith, are earnest students and, as is generally acknowledged, are exerting a strong spiritual influence. In their zeal to win souls to Christ they are putting other students to shame. I was, therefore, greatly surprised to have Dr. Boyd attack the movement in the columns of "The Presbyterian" as being unevangelical. We have in Princeton a man of outstanding ability who for several years was secretary of the University and next to President Hibben was the most influential factor in the life and work of that institution. As he along with his two sons-in-law are closely identified with the movement, I took the liberty of showing Dr. Boyd's article to him and as you had indicated a willingness to hear both sides of the question I encouraged him to write frankly to you regarding his own experience. He did this and sent you an article sometime ago. In a conversation with him about another matter on Saturday last, he incidentally remarked that he had had no word from you about it. I would not wish to embarrass you in this matter and I certainly have no zeal to promote Buchmanism, but I have reason to believe that Dr. Boyd's attack is without any foundation. I have had no conversation with Dr. Buchman for the past five or six years but in speaking with him then he denounced Modernism with great vehemence and said that he was in whole-hearted sympathy with the conservative position of Princeton Seminary. Anyone who will take the trouble to read the printed sermons of Sam Shoemaker, more particularly his latest volume entitled: "I, if I be lifted up" would certainly perceive that he emphasises the Atonement more clearly and forcibly than do four-fifths of the ministers in the Presbyterian Church. I hope, therefore, that you will give Mr. Smith's statement consideration. He belongs to one of the best families in New York, his father having been a physician of great distinction. He himself is a lawyer and statesman of unusual ability, an intimate friend of President Hoover and anything he says is deserving of consideration.

My attention was called to the anonymous article on the Buchman Movement in last week's issue of "The Presbyterian" in which "ecclesiastical magnates" are alluded to. This was supposed to refer to myself. If so, I am sorry that you are lending the columns of "The Presbyterian" to such a surreptitious and unwarranted attack.

With all good wishes,

I am,

Very cordially and sincerely yours,

J. Ross Stevenson

The Rev. W. Courtland Robinson, D.D.,
Delhi,
New York.

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

March 31st, 1933.

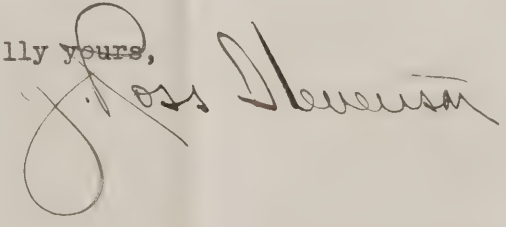
My dear Courtland,

You must, of course, be the judge as to the number and nature of the complaints which are published in the columns of "The Presbyterian". I must confess that chronic croakers irritate me, especially when they bring unfounded and disquieting charges against the Church of our fathers and the agencies which are being sorely pressed and which a journal like "The Presbyterian" should be loyally supporting, in season and out of season. It is true that these agencies and those who serve them officially are not above criticism but certainly the more excellent way is to bring to the attention of the agencies themselves the criticism before giving them publicity and poisoning minds which are already more or less disaffected.

I note that this discontented brother is the pastor of a small Church with a membership of 261. According to the Minutes he received into his Church last year three and there was a net loss of two. The current receipts amount to $4,679, nothing is contributed by the congregation to Foreign Missions and the total received from the women and young people amounts to $41. I would infer that such a weak brother is not in a good position to be finding fault with the number of men who are in the Presbyterian ministry lest the reply would be made: There are too many like himself who are accomplishing very little in the direction of advancing the Kingdom of God. I may be mistaken, but according to my recollection, because of the way in which "The Presbyterian" was criticised for giving publicity to anonymous contributions, its readers were promised that nothing would be published that did not have the signature of someone who was willing to vouch for his statements.

I am sorry to have you think that I am continuously sending in complaints about "The Presbyterian". Did you expect that such sweeping assertions as Mr. Eells makes regarding Theological Seminaries would elicit no comments whatsoever from those who under the orders of our General Assembly are trying to raise up a competent and sufficiently numerous leadership for our beloved Church?

Cordially yours,



The Rev. W. Courtland Robinson, D.D.,
Delhi,
New York.

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

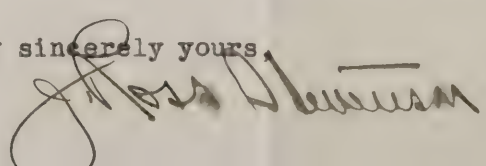
March 24th, 1933.

My dear Courtland,

In the issue of "The Presbyterian" for March 23rd, on page 23, there is an anonymous attack on theological seminaries, signed V. E. Ritas. One can readily see that this is a pseudonym and that the writer of this particular letter, has endeavored, by breaking up the Latin word "veritas" to make it appear that he is a creditable correspondent.

It is very evident that he is too cowardly to give his name and address and I understand that "The Presbyterian", sometime ago, announced that it would not publish in its columns, anonymous and, therefore, cowardly communications. This particular contribution by the man who does not wish to have his name known, is misleading as to fact and is a serious reflection on the agencies established and maintained by our General Assembly for the training of competent men for the ministry. He is certainly in error in saying that thousands of able-bodied, talented and worthy ministers are out of work. He is also in error in attributing this to over-production on the part of our theological seminaries. The number of men graduated from theological seminaries last year, 180 all told of whom a considerable number belonged to other denominations so that not more than 130 or 140 were available for ordination, fell short of the number of ministers ordained and did not fill up the ranks depleted by 240 deaths in the ministry. In other words, the number of ordinations in the Presbyterian Church exceeds each year the number of graduates from our theological seminaries which goes to show that Presbyteries are more to blame for an over-crowded ministry than are the theological seminaries. Furthermore, of the Presbyterian students who attend theological seminaries expecting to enter the Presbyterian ministry, practically all have been taken under the care of Presbyteries and have been recommended to the Board of Education for aid. It is true that owing to the hard times, which all earnestly hope will not last indefinitely, there are a great many restless men in the ministry and also a number of unemployed and that, furthermore, it is difficult for every seminary graduate to find a field of labor - although of those who graduated from our Seminary last year, so far as I am aware, only one has failed to secure a pulpit and that for very special reasons. However, the Seminaries, due mainly to the fact that the Baard of Education is not able to grant the usual amount of scholarship aid, have joined with the Association of Presbyterian Colleges and with Dr. Harold McA. Robinson and Dr. Mudge, in preparing a statement regarding the whole situation and addressed mainly to Presbyteries, urging them to exercise more caution in receiving men under their care. In otherwords, we are attempting to do something constructive. The anonymous contributor to "The Presbyterian", who evidently carries a deep-seated grouch, is simply trying to destroy or at any rate create distrust in the Presbyterian Church. Against this I wish to protest emphatically and plead that you, in such a time as this, do everything in your power to promote confidence and goodwill in the minds and hearts of loyal Presbyterians.

Very sincerely yours,



The Rev. W, Courtland Robinson, D.D.,
Delhi, New York.

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

September eighteenth,
Nineteen thirty-four.

The Rev. W. Courtland Robinson, D.D.,
Delhi,
New York.

Dear Doctor Robinson:

In your letter you suggested the possibility of my preaching some time at Delhi. As Mrs. Stevenson and I have had a rather strenuous summer, we are hoping to get away for a few days following the October meeting of the Board of Trustees, and it has occurred to us that we might have a quiet, restful time at the Meridale Farms Hotel, where we were once entertained as the guests of Mr. Fry.

If this plan should work out, I would be free to preach in the Delhi Church on October fourteenth. However, this date may be already preempted and, if so, do not let my suggestion embarrass you in any way. Do you know whether there will be any difficulty in securing accommodations at Mr. Fry's hotel at the particular time I mention?

The Seminary is opening today and we expect to have a good entering class. We have weeded out quite a number of applicants and those who are coming are all choice men.

With cordial greetings, I am

Faithfully your friend,

J. Ross Stevenson

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

September twenty-sixth,
Nineteen thirty-four.

Rev. W. Courtland Robinson, D.D.,
Delhi,
New York.

My dear Courtland:

I am grateful for your letter and its gracious invitation to Mrs. Stevenson and myself to be your guests over the week-end of October fourteenth.

It is a disappointment for us to learn that the Meredith Inn closes so early in the season. We have planned to break away immediately after the meeting of the Trustees on October ninth, and have a good, solid week of rest and quiet in some invigorating place. If we cannot go to Meredith, we shall probably spend the time in the Pocono Mountains or some place in New England. This would make it inconvenient for me to preach in the Delhi Church on October fourteenth.

I hope that I have not been inconveniencing you in regard to the tentative engagement. I shall be glad on some other occasion to accept your invitation to preach at Delhi.

Last night in Philadelphia, at the dinner given in honor of Dr. Covert, I saw a number of your old friends. John Laird was particularly eager to hear the latest news of you, which I was very glad to give him.

With cordial greetings to Mrs. Robinson and yourself, in which Mrs. Stevenson joins me, I am

Gratefully yours,

J. Ross Stevenson

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

February 21, 1938

Stewart M. Robinson, D. D.
23 Kempshal Place
Elizabeth, New Jersey

My dear Stewart:

I have received proof of the editorial to appear in the Presbyterian on February twenty-fourth regarding the shrine question in Korea, and write to say, first of all, that I am wholly sympathetic with the position you take and which is the position of the Board. In September, 1936, the Board approved the action of the mission in the determination to withdraw from secular education because of the requirement of the Japanese government that professors and students do obeisance at the shrines on certain patriotic occasions. In other words, the Board has decided that on principle it cannot yield to the government regarding shrine worship. The mission recognizes the fact that, in view of government regulations regarding education and agreements entered into by the mission and the Korean Church and also agreements made regarding the maintenance of union institutions with other denominations, it could not follow the example of the Southern Church which has only a few secondary schools, so that, so far as it is concerned, the problem is a very simple one. The Executive Committee of the mission has been engaged in the closing up of schools and a great many complications arise. Furthermore, there is a minority in the mission, of which Dr. Horace H. Underwood is one,who think that such a compromise can be made with the government as will mean no surrender of conscience and be consistent with wholehearted loyalty to Christ.

This is a confidential letter and not intended for publication and its purpose is simply to call your attention to the fact that the missions of our Church in Korea and the Board of Foreign Missions, because of the shrine question, have decided to withdraw from secular education, and there is no question in the minds of members of the Foreign Mission Board as to yielding "anything to the sun goddess when the honor of our Saviour is at stake".

Very cordially and sincerely yours,

John Mackay